



大佛頂首楞嚴經淺釋

THE SHURANGAMA SUTRA WITH COMMENTARY

【卷九】 ROLL NINE

宣化上人講 COMMENTARY BY THE VENERABLE MASTER HUA

國際譯經學院記錄翻譯 TRANSLATED BY THE INTERNATIONAL TRANSLATION INSTITUTE

修訂版 REVISED VERSION

汝當先覺。不入輪迴。迷惑不知。墮無間獄。

「汝當先覺，不入輪迴」：你應該先覺悟，不入這種魔王的輪迴裏頭。

「迷惑不知，墮無間獄」：如果你要是迷昧而不明白，將來就會墮無間地獄的。

阿難。又善男子。受陰虛妙。不遭邪慮。圓定發明。三摩地中。心愛遊蕩。飛其精思。貪求經歷。

「阿難」，「又善男子」：這個修定的善男子，「受陰虛妙，不遭邪慮，圓定發明，三摩地中」，「心愛遊蕩」

：他的心又打出一種妄想來，打什麼妄想呢？心裏想要遊蕩。遊蕩就是出玄入牝了，這個神出去了，各處去跑。「飛其精思」：就是他這個靈魂，飛到旁的地方，「貪求經歷」：他到處都要去看一看，到處都要去玩一玩，這是貪求經歷。

爾時天魔。候得其便。飛精附人。口說經法。

「爾時天魔」：當爾之時，這個天上的魔王，他又生了一種妒忌了，「候得其便」：於是乎他就等著等著，等這個修

Sutra:

You should be aware of this in advance and not get caught up in the cycle of transmigration. If you are confused and do not understand, you will fall into the Relentless Hells.

Commentary:

You should be aware of this in advance and not get caught up in the cycle of transmigration. You should awaken to this early on and not enter the demon king's cycle of birth and death. **If you are confused and do not understand**, in the future you will fall into the Relentless Hells.

Sutra:

Further, Ananda, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind craves to roam about, so he lets his subtle thoughts fly out as he greedily seeks for adventure.

Commentary:

Further, Ananda, in the unhindered clarity and wonder that ensues after the feeling skandha is gone, this good person who cultivates samadhi is untroubled by any deviant mental state and experiences perfect, bright concentration. Within samadhi, his mind has another false thought and craves to roam about, that is, “to go out the top of his head and roam around in his spiritual body.” That means his spirit goes out and runs around to various places. **So he lets his subtle thoughts fly out as he greedily seeks for adventure.** His spirit flies out and wants to go everywhere, to see the sights and have some fun.

Sutra:

At that time a demon from the heavens seizes the opportunity it has been waiting for. Its spirit possesses another person and uses him as



道人有了漏洞，他就有機會。「飛精附人」：他又派他的眷屬，去附到其他一個人的身上，「口說經法」，來惱亂這個修道的人。因為什麼來惱亂他呢

？這個修道人怎麼會有魔來呢？就因為他貪求經歷，想要遊蕩。他一動這個遊蕩的念頭，魔王就有了機會，可以擾亂他來了；如果他沒有這種的心，就不會有這種魔的。

其人亦不覺知魔著。亦言自得。無上涅槃。來彼求遊。善男子處。敷座說法。自形無變。其聽法者。忽自見身坐寶蓮華。全體化成。紫金光聚。一眾聽人。各各如是。得未曾有。

「其人亦不覺知魔著」：魔附到身上的這個人，他自己也不覺也不知。

「亦言自得無上涅槃」：也說他自己得到涅槃的妙果了。「來彼求遊善男子處」：來到這個心裏打妄想，想出玄入牝，到處去求遊蕩的這個人的地方，「敷座說法」：安敷上座位，來說法。

「自形無變」：前邊那個，是他自己的形，又變比丘，又變帝釋，又變婦女，又變比丘尼，又變等等的；這一個，他自己的身不變，所以這魔有種種的魔。你不要以為有了境界，就是好的事情了。有境界，你若不認識，這就著魔了。自形無變，說法這個人，他不變，「其聽法者」：可是聽法的這些個人，「忽自見身坐寶蓮華」：忽然每一個人見自己的身，哦！坐在蓮華上，「全體化成紫金光聚」：每一個人覺得自己的身體都變成紫金光聚，紫金光色這樣子。「一眾聽人，各各如是，得未曾有」：所有聽法的每一個人就這樣子。啊！認為很出奇了，很少有囉！從來也沒見過，以為這是好的境界，其實是魔的境界。

a mouthpiece to expound the Sutras and the Dharma.

Commentary:

At that time a demon from the heavens seizes the opportunity it has been waiting for. The demon king in the heavens again becomes jealous and waits for an opening to get in. **Its spirit possesses another person.** It again sends a member of its retinue to possess another person **and uses him as a mouthpiece to expound the Sutras and the Dharma.** It comes to disturb the cultivator. Why is the cultivator disturbed by a demon? Simply because he is greedy for adventure; he longs to travel, to roam far and wide. As soon as he entertains the thought of roaming, that gives the demon king the chance to disturb him. The demon would not come if the cultivator did not have that thought.

Sutra:

This person, unaware that he is possessed by a demon, claims he has reached unsurpassed Nirvana. When he comes to see that good person who seeks to roam, he arranges a seat and speaks the Dharma. His own body does not change its appearance, but those listening to the Dharma suddenly see themselves sitting on jeweled lotuses and their entire bodies transformed into clusters of purple-golden light. Each person in the audience experiences that state and feels he has obtained something unprecedented.

Commentary:

This person, unaware that he is possessed by a demon, claims he has reached the wondrous fruition of **unsurpassed Nirvana. When he comes to see that good person who seeks to roam,** that is, the cultivator who had a false thought about his spiritual body going out the top of his head and roaming everywhere, **he arranges a seat and speaks the Dharma.**

His own body does not change its appearance. In the previous passage, the person's own body took on the appearance of a Bhikshu, of Shakra, of a lay woman, of a Bhikshuni, and various other forms. But in this case his body does not change. There are different kinds of demons, and you should not consider experiencing an unusual state to be something good. If one occurs and you don't recognize it, a demon can possess you. Here, the body of the person who is speaking the Dharma doesn't change, **but those listening to the Dharma suddenly see themselves sitting on jeweled lotuses and their entire bodies transformed into clusters of purple-golden light.** Suddenly, everyone feels as if he is sitting on a jeweled lotus and his whole body has turned into a cluster of purple-golden light. **Each person in the audience experiences that state and feels he has obtained something unprecedented.** They think this is rare and

